grounds. Persons in whose veins there runs the blood[1] of a single Jew as far as three generations back—of one traceable Jewish great-grandparent, that is—are officially penalised on that account to-day in Nazi Germany, on the plea that their stock is alien, and *ipso facto* harmful to German, "Nordic", and European cultural life. The Jewish people, moreover, is consistently blamed for the actions of persons of Jewish origin, who not only have cut themselves off from Jewish life, but even have professed markedly anti-Jewish sentiments, which they have not scrupled to translate into action. Hence one is justified in attempting to evaluate the Jewish contribution in terms of Jews, and not of Judaism alone—by taking, that is, into account those contributions made by persons of traceable Jewish ancestry, whatever their religious affiliation or sympathies.

I must confess, however, that normally, in the absence of such a religious distinction, I would find it difficult to assess precisely what a Jew is. I have no intention to enter into any of the current controversies on "race" and "blood", nationality and religion. I can only state, as an historical fact, that however distinct the Jews may have been from their neighbours ethnologically at the beginning of their settlement in Europe, this distinction has been progressively modified. For countless generations, every European country (not excluding Germany) pursued as a point of principle the policy of encouraging conversions from Judaism to the dominant

[1]This term in the present connotation is of course based on an ancient and exploded embryological theory. To make use of it (as in the present instance) is sometimes convenient: to draw further implications (and still more to make it the basis of a political theory or policy) is absurd to a degree. So also the terms "Aryan" and "Non-Aryan", while occasionally convenient in use, are a scientific monstrosity. It is one of the most regrettable features in contemporary intellectual life that an imposing pseudo-scientific structure—sometimes dominating public affairs—can be erected on the basis of a linguistic misusage.